DOCUMENT RESUME

ED 471 101 SO 034 408

AUTHOR	Nagai, Hideo
TITLE	Multicultural Education in the United States and Japan.
PUB DATE	2002-03-00
NOTE	30p.; Paper presented at the Annual Meeting of the Comparative International Education Society (46th, Orlando, FL, March 6-9, 2002).
PUB TYPE	Reports - Research (143) -- Speeches/Meeting Papers (150)
EDRS PRICE	EDRS Price MF01/PC02 Plus Postage.
DESCRIPTORS	Comparative Analysis; Comparative Education; Cross Cultural Studies; *Cultural Awareness; Educational Research; Elementary Secondary Education; *English (Second Language); Foreign Countries; Higher Education; *Multicultural Education
IDENTIFIERS	Chicago Public Schools IL; Globalization; *Japan; *United States

ABSTRACT

This paper compares multicultural education in U.S. and Japanese schools, analyzing multicultural education from the ethnic perspective. The paper notes that while the United States is a country with a long history of immigration and is composed of people with many different racial backgrounds, Japan is a country of a single race with only a few exceptions (Korean and Ainu). It discusses kindergarten through 12th grade a general multicultural education curricula in U.S. and Japanese schools, finding that the curricula identify the difference between the schools regarding multicultural education. In U.S. schools, students can study various cultures through ethnic events such as black history month and Asian history month, and are able to cultivate cultural awareness. In Japan, the Ministry of Education sets the guideline for Japanese education throughout the nation and does not create the opportunity for students to learn about Korean and Ainu cultures. The paper discusses target language programs, citing as an example Chicago's (Illinois) Mount Prospect District 59 English as a Second Language Program. It also discusses higher education as a multicultural map. The paper considers the problems that multicultural education confronts today and the future of multicultural education, contending that in the climate of internationalization and globalization, multicultural education is important for Japan and the United States. (Contains 4 figures, 10 tables, 56 notes, and 21 references.) (Author/BT)

Reproductions supplied by EDRS are the best that can be made
from the original document.

ED 471 101

Multicultural Education in the United States and Japan

By Hideo Nagai
5254 S. Dorchester Avenue #508
Chicago, IL 60615
773-752-1540
E-mail: hideonagai@hotmail.com

SO 034 408

Presented at the 46th Annual
Conference of Comparative International Education Society (CIES)
Orlando, Florida, March 6-8, 2002

PERMISSION TO REPRODUCE AND DISSEMINATE THIS MATERIAL HAS BEEN GRANTED BY

H. Nagai

TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)

1

2

1

BEST COPY AVAILABLE

U.S. DEPARTMENT OF EDUCATION
Office of Educational Research and Improvement
EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)

☑ This document has been reproduced as received from the person or organization originating it.

☐ Minor changes have been made to improve reproduction quality.

• Points of view or opinions stated in this document do not necessarily represent official OERI position or policy.

Multicultural Education in the United States and Japan

Abstract (699 words)

This comparative paper examines multicultural education in American and Japanese schools. The conclusion is that multicultural education heavily exists in American schools while Japanese education does not emphasize multicultural education very much. It includes ethnicity, kindergarten through 12th grade curriculum, target language program, higher education, its problems, and its future.

The paper analyzes multicultural education in both countries from the ethnic perspective. The ethnic background contributes the vivid difference. The United States is a country with long history of immigration. It is composed of people with many different racial backgrounds, including whites, blacks, Hispanics, Asians, and native Americans. Multicultural education is indispensable for people with various ethnic roots to understand each other's culture. Alternatively, Japan is a country of a single race: Japanese with a few exceptions: Korean and Ainu. Because 99.4 % is Japanese, and they do not share their daily life with people with dissimilar ethnic upbringings, Japanese people do not have a need to learn other cultures the way that Americans do so at school. It is difficult for multicultural education to subsist in Japanese schools.

The paper discusses the kindergarten through 12th grade general curriculum of multicultural education in American and Japanese schools. The curriculums obviously tell the difference between American and Japanese schools regarding multicultural education. In American schools, students can learn various cultures through ethnic events such as black history month and Asian history month. Schools incorporate those events into curriculum. English, social studies, music, and art teachers collaborate and teach the same ethnic topic during the designated week or month. Students are able to cultivate multicultural awareness. Multicultural education is popular. Conversely, Ministry of Education, which sets the guideline for Japanese education throughout the nation, does not create the

opportunity for students to learn Korean and Ainu cultures the way American students engage learning other cultures. Other cultures are not part of Japanese daily life. Multicultural education in Japanese schools is less popular than one in American schools is.

Target language program exists where multicultural education lies. It reflects the quality of multicultural education. Most of American inner schools and part of suburban schools conduct English as a second language (ESL) program. The paper introduces the actual ESL program, which District #59 located in Chicago's northwest suburbs conducts. It describes how well ESL program is run. Contrariwise, Japanese as a second language (JSL) rarely exist in Japanese schools. Foreign exchange students do not need to learn Japanese at Japanese schools. They do not take Japanese language and social studies owing to language difficulties. Japanese schools regard them as special guests. Target language program produces reciprocal effects. The better target language program is, the better multicultural education is. Immigrants and foreigners learn the target language and introduce their culture to their peers in the target language. Their peers learn other cultures from native friends. This is part of multicultural education.

Higher education is multicultural map. Colleges tell how prevalent multiculturalism is on campus. American colleges welcome more foreign students than any other nations in the world. They compose a melting pot. Various cultural organizations such as Asian and Hispanic clubs offer cultural awareness to college students while colleges provides such courses as black and Middle East studies. In opposition, Japanese colleges do not receive many foreign students. Because the number of foreign students is low, there are few or no cultural organizations to disseminate cultural awareness. Japanese students do not have chances to learn other culture from native students. There is a wide gap between American and Japanese higher education concerning multicultural education.

The penultimate section mentions the problem that multicultural education confronts today. Minority students do not receive as good education as majority counterparts, and racial conflicts are

common in the United States. Multicultural society creates those problems. On the contrary, Japanese schools do not face the problems mentioned above because it is composed of only single race: Japanese.

The closing confers the future of multicultural education. Multicultural education is critical for Americans to avoid the problems that multicultural society creates. They need even more and deeper multicultural education than one they have today. Contrariwise, internationalization and globalization are becoming part of Japanese society. Japanese education also must start emphasizing multicultural education.

Multicultural Education in the United States and Japan

Introduction

Many Japanese people both on professional and amateur levels participate in baseball that is the most popular sport in Japan. Famous singers such as 'NSync and Britney Spears attract many Japanese fans, so do Hollywood movies. English words are all over in Japan. They are American culture that has influenced Japanese counterpart. In a similar way, many American people ride Japanese cars. There are numerous Japanese restaurants, and *sushi* becomes part of English words now. The United States welcomes Japanese culture.

How is education in both countries? Has education in both countries affected each other? Are there some similarities between American and Japanese education? Does American education have something that Japanese equivalence does not? This paper focuses only one educational perspective. It is multicultural education. The paper carefully examines the comparison on below between the United States and Japan from the perspectives of multicultural education. The conclusion is that the biggest difference is that multicultural education exists in the United States while Japanese education does not offer strong multicultural education.

I Ethnicity

Because anthropological concepts such as culture, context, social structure, and power provide productive ways of understanding culturally diverse classrooms,[1] first, the paper must review anthropological perspectives to get proper comprehension about why multicultural education is necessary in the United States and why it is difficult to subsist in Japan. Attention must go to immigration and ethnicity among anthropological perspectives for multicultural education to get recognition. The United States is a country of many immigrants and ethnic groups from all over the

[1] Evelyn Jacob, "Reflective Practice and Anthropology in Culturally Diverse Classrooms," *Elementary School Journal* 95 (May 1995): 451– 463.

world while Japan is composed of single ethnic group and does not accept immigrants easily. This is an important background for multicultural education. This cultural gap makes a difference.

1 The United States

The United States has welcomed numerous immigrants from the entire world such as Pilgrims from England, blacks as slaves from Africa, recent political refugees from Eastern Europe, and so forth. As the consequence of long history of active immigration, the United States has formed a multicultural society with culturally distinctive groups.[2] The majority of the population of the United States is of European origin, with the largest groups having ancestry traceable in 1980 to the UK (49,598,035), Germany (49,224,146), and Ireland (40,165,702); many Americans reported multiple ancestries.[3] Whites include people of North African and Middle Eastern origin.[4]

The black population in May 2000 was estimated at 34.9 million.[5] Some 53% of blacks still reside in the South, the region that absorbed most of the slaves brought from Africa in the 18th and 19th centuries. Two important regional migrations of blacks have taken places: (a) a "Great Migration" to the North, commencing in 1951 and (b) a small but unprecedented westward movement beginning about 1940. Wartime demands for labor and postwar job opportunities in northern and western urban centers fostered both migrations. More than three out of four black Americans live in metropolitan areas.

The greatest growth in the 1980s was among people of Asian (107.8%) and Latino (53%) background.[6] Chinese population is highly urbanized and concentrated particularly in cities of over 100,000 populations. Most Japanese in California were farmer until the outbreak of World War II

---

[2] *Dictionary of Concepts in Cultural Anthropology*, s.v. "Ethnicity."
[3] *Worldmark Encyclopedia of the Nations*, s.v. "United States of American."
[4] Debra E. Gerald and William J. Hussan, "Glossary," in *Projections of Education Statistics to 2003* (Washington, DC: U.S. Department of Education, National Center for Education Statistics, 1992), 165–170.
[5] *The New York Times 2001 Almanac*, s.v. "The Black Population."
[6] *Encyclopedia of Multiculturalism*, s.v. "Census of 1990, U.S."

when they were interested and deprived of their landholdings; after the war, most entered the professions and other urban occupations.[7] Additional information is given in Appendix.

Some Indian societies survived warfare with land-hungry white settlers and retained their tribal cultures. Their survival, however, has been in the fringes of North American society, especially owing to the implantation of a national policy of resettling Indian tribes on reservations. Groups of Indians reside most numerously in the southwestern states of Oklahoma, Arizona, New Mexico, and California. South Dakota has a large Sioux population, as does Oklahoma. North Carolina has a large population of Cherokee and groups of the Onondaga, Seneca, and Tonawanda tribes live in New York.[8] As compendium, multicultural education is indispensable in the United States because it is composed of many different racial backgrounds.

2 Japan

The situation is different in Japan. Unlike the United States called *melting pot*, Japan is a country of single race. The following is the description about Japanese people. No one knows how long human beings have lived in the Japanese islands.[9] Ninety-nine point four percent is Japanese.[10] Therefore, racially speaking, the Japanese are far less mixed than Americans and many other westerners are. Most Japanese have black or dark auburn hair. Nearly all of them have black or dark brown eyes. Most have the same or similar skin coloring and most are primarily of Mongolian descent. There are strong linguistic differences in various regions of Japan. Some of the regional dialects are close to being separate languages. Nevertheless, all Japanese today understand and are able to speak standard Japanese. In the cultural area, the Japanese are among the most homogenized people on earth. Living on relatively small islands that were isolated from the rest of the world for most of their history, having a common religious heritage, and having been conditioned by the same

---

[7] *Worldmark*, s.v. "United States."
[8] *Ibid.*
[9] David Low, ed., "Japanese History," in *Fodor's Japan* (New York: Fodor's Travel, 1990), 44–63.
[10] *Almanac*, s.v. "Japan."

economic, social, and political systems for many generations, the Japanese–despite many substantial differences–are more alike than the people of any other major nations are.[11]

Special mention goes to Koreans and Ainu. In response to an inquiry from the United Nations in 1980, the Ministry of Foreign Affairs reported that there were no minorities in Japan as defied in the International Covenant on Civil and Political Rights. Contrarily, Ainu and Koreans are minority groups. Most of the 700,000 Koreans now resident in Japan were born there. They speak Japanese as their first language. Few possess Japanese citizenship, and the government classes them as aliens. Although they are taxpayers, they have restricted access to welfare benefits and are not eligible for employment in government service. They also have difficulty finding jobs in state schools or prestigious corporations. They are confined to the lower reaches of the labor market.[12] Ainu are aboriginal Caucasoid people on the Japanese archipelago, most of them living in the Hokkaido today. They are said to be of Caucasian roots with no racial affinity to the Japanese aborigines, the Yamato, although their way of living is greatly Japanized today. Many have emerged into mainstream Japanese society. Ainu has greatly declined, numbering 20,000 altogether today.[13]

It is safe to say that Japan is a monocultural society with homogeneous group unlike the United States although, specifically speaking, there is extremely low number of minorities. The low number of minorities in this country gives people less urgency to learn other cultures. In sum, the difference of cultural background produces the existence (U.S.A.) and rare or no existence (Japan) of multicultural education.

II Multicultural Education

Cultural background makes it easier to understand the existence of multicultural education. What is *culture*? Kroeber and Kluckhon are able to list and survey nearly 300 different definitions of

---

[11] *Everything Japanese*, s.v. "Japanese People."
[12] *Cambridge Encyclopedia of Japan*, s.v. "Minorities."
[13] *Educator Encyclopedia*, s.v. "Ainu."

the term. Edwin Burnett Tylor, the *Primitive Culture*, said: "Culture or civilization, taken in its wide ethnographic sense, is that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society."[14] What seems to be most important in a culture is (a) what unites member of the group and (b) what distinguishes them from other groups. What is typical for a culture is not necessary what is frequent; something infrequent can be typical if it is not found in any other culture.[15]

What is *multicultural education*? What is the definition of the term? The cognate terms are multiethnic education, intercultural education, polytechnic education, antiracist education, education for prejudice, and so forth.[16] Although *multiculturalism* is not an easy term to define,[17] *multicultural education* is an educational process or a strategy involving more than one culture, as defined by national, linguistic, ethnic, or racial criteria. It is supposed to create awareness, tolerance, cultures as well as the differences and similarities between cultures and their related worldviews, concepts, values, beliefs and attitudes. It is intended to provide cognitive, verbal, and non-verbal skills in coping with different cultures or cultural groups. It is also intended to promote academic and social achievement in intercultural settings. The ultimate goal of multicultural education is to accomplish increased communication and understanding between cultures, nations, groups, and individuals.[18] This section describes the general situation of multicultural education in both countries.

1 The United States

Studies carried out under the Bilingual Education Act of 1967 estimated that 28 million people in the United States have language backgrounds other than English, and that of this group

---

[14] *Dictionary of Anthropology*, s.v. "Culture."
[15] *International Encyclopedia of Education*, s.v. "Multicultural Education."
[16] *Dictionary of Race and Ethnic Relations*, s.v. "Education and Cultural Diversity."
[17] *A Critical Dictionary of Educational Concepts*, s.v. "Multiculturalism."
[18] *International Encyclopedia*, s.v. "Multicultural Education."

5.8million were aged four to 18. Furthermore, about two-thirds of the language minority group are native-born Americans, more than one-third being Spanish-speaking.[19]

Minority students can learn diversity of cultures and get a better understanding toward them through multicultural education. Multicultural education enables minority students to maintain their own culture as well as get into the majority culture because the policy means assistance to integrate into mainstream society by creating more opportunities for minority students, but does not imply creating a new composite culture through social reconstruction.[20]

Students should study culture, not simply recognize, and celebrate it.[21] In the school curriculum, students have opportunities to learn songs and arts that are related to various cultures. Schools establish culturally special weeks such as Black Awareness Week, and students learn history, society, culture, and so on with more careful attention during that week. They also plan multicultural festivals by encouraging students to wear culturally traditional clothes. At the same time, students have a chance to eat ethnic food and participate in ethnic dance at these festivals. Moreover, multicultural educators invite cultural groups to school so that students can see their cultural performances such as martial arts. Minority languages such as Spanish, of course, can be introduced to every student as explorative experience. Those academic activities help students who live in such multicultural society as the United States with great meaning and necessity.

---

[19] *World Education Encyclopedia*, s.v. "United States ."

[20] Ratna Ghosh and Norma Tarrow, "Multiculturalism and Teacher Educators: Views from Canada and the USA," *Comparative Education* 29, no. 1 (1993): 81–92.

[21] Brian A. Jacob, "Defining Culture in Multicultural Environment: An Ethnography of Heritage High School," *American Journal of Education* 103 (August 1995): 339–376.

Table 1

Enrollment in Public Elementary & Secondary Schools, by Ethnicity (Percentage)[22]

Race/Ethnicity	1976	1986	1990	'76 – '90*
White	76.0	70.4	67.8	-9.3
Total Minority	24.0	29.6	32.1	9.3
Black	15.5	16.1	16.2	1.0
Hispanic	6.4	9.9	11.5	5.8
Asian/Pacific Is.	1.2	2.8	3.4	2.2
American Indians	0.8	0.9	1.0	0.2

Note: *change.

2 Japan

On the other hand, multicultural education does rarely exist in Japan because of one language and one ethnicity/race within one culture. Although there are, exactly speaking, a few minorities, Japanese students do not need to study language and culture of those minorities such as Korean and Ainu at school. The closest things to multicultural education are part of social studies and English. Japanese students learn geography, history, politics, economics, society, and culture of other counties through part of social studies. Japanese students also begin learning English at the 7th grade. Because English is the most important subject, and the entrance examinations require English no matter what direction students may want to go in the future, they must study English seriously. The following is the table about middle school curriculum the Ministry of Education, Science, and Culture that sets education standards for, administers the national public school system, and promotes cultural activities.[23]

[22] Andrea M. Livingston and Simone Miranda, ed., "Table 40 – 2," in *Condition of Education, 1995* (Washington, D.C.: U.S. Department of Education, National Center for Education Statistics, 1995), 336.
[23] *Encyclopedia of Japan*, s.v. "Ministry of Education, Science, and Culture."

Table 2

Middle School Curriculum[24]

	Year 1	2	3
Required Subject	Hours*	Hours	Hours
Japanese Language	175	140	140
Social Studies	140	140	70-105
Mathematics	105	140	140
Science	105	105	105-140
Music	70	35–70	35
Fine Arts	70	35–70	35
Health and Physical Education	105	105	105–140
Industrial Arts or Homemaking	70	70	70–105
English	105–140	105–210	140–280
Moral Education	35	35	35
Other Subject	-	-	35
Total	1,050	1,050	1,050

* School hours per year.

Although Japanese students have opportunities to learn foreign cultures through part of social studies and English, Japanese English education and its part of social studies here are extraordinarily far from American multicultural education because foreign cultures and English have nothing to do with their daily life and they have no problem to make a living without foreign cultures and English.

[24] *Japan: An Illustrated Encyclopedia*, s.v. "School Curriculum."

III Target Language Program

Next, ESL (English as a Second Language) classes always exist where multicultural education lies. What is an ESL program? Who is entitled to receive this program? The brief discussion goes to ESL and JSL (Japanese as a Second Language) programs on below from the multicultural point of view. American education develops better target language programs than Japanese equivalence does.

1 The United States

The term ESL (English as a Second Language), which structural linguists in the 1950s and early 1960s fostered[25] is often preferred in the USA although the term EFL (English as a Foreign Language) is used in UK.[26] Schools usually offer ESL classes in inner cities in particular as well as part of their suburbs recently because minority students are heavily concentrated in the school districts of major metropolitan areas.[27] The non-English speaking children own cultural handicap because a deviation or deficiency in cultural or environmental background adversely affects the school performance or learning of an individual.[28] Therefore, the administrators put them into ESL classes as positive discrimination not to treat unequals equally.[29] The tables below are the information about ESL situation and statistics at Community Consolidated School District #59.[30] The District serves K-8th grade in the northwest suburb of Chicago, which includes Mount Prospect. It has a wonderful ESL program.

---

[25] *Encyclopedia of Education*, s.v. "Bilingual Children, Teaching of."
[26] *A Guide to English Educational Terms*, s.v. "English as a Foreign Language (EFL)."
[27] *Encyclopedia of Educational Research*, s.v. "Demographic Changes in Education."
[28] *Facts On File Dictionary of Education*, s.v. "Cultural Handicap."
[29] *A Dictionary of Education*, s.v. "Positive Discrimination."
[30] Information is from Multicultural Program Department at Community Consolidated School District #59.

Table 3

Community Consolidated School District #59

School Support	No. of ESL Students	Native Language
(Elementary Schools)		
Low	110	Spanish and Gujarati
Jay	190	Spanish
Frost	110	Spanish
Byrd	79	Spanish
Devonshire	97	Spanish
Forest View	102	Polish, Korean, Russian and Japanese
Brentwood	48	Polish and Russian
Clearmont	50	Japanese and Gujarati
(Junior High Schools)		
Holmes	100	Spanish, Gujarati and Hindi
Friendship	68	Gujarati, Hindi, Polish, Russian and Spanish
Grove	34	Spanish

Table 4

Forest View Elementary School

Grade Level	Enroll.Sept. '95	ESL Enroll.	ESL Teacher	ESL Mainstream
Kindergarten	57	18	1.5	
1	90	23	4	23
2	68	26	3	26
3	68	13	3	13
4	69	12	3	12
5	64	10	3	10
Total	416	102	17.5	84

Source: District #59

At Forest View Elementary School during the '95–'96 school year, there are four ESL teachers (American, Polish, Russian and Japanese), plus one ESL teacher assistant (Korean) and three ESL classes. There are 102 ESL students (25 of students' population) and 19 different languages are spoken. First through third grade ESL students attend ESL classes in the morning. They learn language arts, social studies, science, or health there, then go to homeroom (mainstream) classes in the afternoon, learning math with American students mostly, plus resource classes such as fine arts and physical education. Students' grade level does not determine the level of ESL classes but their English-speaking level does. Once they reach the level where they can follow the regular class with American students, ESL teachers pull them out from ESL classes and push them into mainstream correlatives. The materials for ESL classes are the same as for regular parallels, but ESL teachers design the appropriate pace, approach, and strategy for their ESL students. Fourth and fifth grade ESL students attend regular classes in the morning and ESL counterparts in the afternoon.

Kindergarten ESL students stay at mainstream class from the beginning to the end. Two ESL teachers and one assistant take care of this class. ESL students represent the hope of their families for making it in America and learning English is the first and necessary step to success.[31] The District offers well-structured ESL classes.

2 Japan

On the other hand, JSL does not exist or rarely exist in most Japanese school systems. JSL is used as an equal for ESL here. Nearly 100 of the students over there is Japanese, and almost every student, including ones whose origins are Korean, speak Japanese. There are Korean schools for Korean descendents. Because of low number of immigrants and refugees, unlike the United States, people/students do not need to learn Japanese as a second language. Low number of immigrants and refugees is an exception. It is true that children of immigrants and refugees learn Japanese as a second language at school, but the paper focuses the situation for foreign students only to learn Japanese as a second language at school. Some organizations such as Youth For Understanding and American Field Service have an exchange program with Japanese schools. A small number of foreign students, for example, from the United States and Australia go to Japanese senior high school as an exchange student. They do not need to attend certain classes such as Japanese language and Japanese history because of the language difficulty. They do not have any obligation to obtain credits because schools regard them as special guests. Their main goal is to understand Japanese culture in their own way and enjoy Japanese life with host family and friends through the program. The point here is that foreign exchange students in Japan do not have to learn Japanese at all to stay and to go to school in Japan. Children whose parents are sent to Japan as a diplomat or by company, bank, and the rest go to American schools that are located in major cities over there regardless of their nationalities instead of attending Japanese public or private schools. American teachers give the instruction in English.

---

[31] Hilda J. Maness, "Sharing the Understanding," *Educational Horizons* 73 (Summer 1995): 166–168.

Again, they do not need to learn Japanese to attend school. Therefore, Japanese as a second language does not exist or rarely exist for foreign exchange students in Japan.

IV Higher Education

What are the differences between American and Japanese colleges with regard to multicultural perspectives? What are the similarities between them if any? The discussion goes to multicultural comparison in this section from the viewpoint of higher education. American higher education offers far more prospects to learn various cultures than Japanese counterpart does.

1 The United States

American colleges welcome more students from all over the world than any other countries do. International students are enrolling in American colleges and universities in increasing numbers.[32] They are the small center for the multicultural map. Some students from Africa may work at cafeteria while some of the students from Asia may often study at library. Some students from South America may participate in sport activities while some of the students from the Middle East may have a conversation with American students here and there on campus. At Loyola University of Chicago, multiculturalism is a big issue. The student government recently printed up a T-shirt that said "It's a Multicultural Thing: We Want You to Understand." On Unity in Diversity Week, all the multicultural student organizations get together and sponsor career forums, a poetry reading, an art exhibit, and workshops. The subsequent table is part of multiculturalism Loyola University of Chicago offers. There are good opportunities for everyone to learn each other's culture.

[32] Stephanie Zimmermann, "Perceptions of Intercultural Communication Competence and International Student Adaptation to an American Campus," *Communication Education* 44 (October 1995): 321–335.

Table 5

Multiculturalism at Loyola University[33]

(Academic Support Services):
African-American, Hispanic and Asian American student advisers
(Ethnic Studies Programs):
Latin American Studies, Asian American Studies and African-American Studies
Organizations for Non-American Students Association, Vietnamese Student Association, Black Cultural Center, Black Student Council, Caribbean Literacy Club, Chinese Club, Pilipino Club, Korea Club, Latin American Student Organization

2 Japan

On the contrary, the number of foreign students is extremely low in Japanese universities. Because of single race, there are no racial advisers and no ethnic organizations in Japanese universities, including Mie University, one of national universities. Its university students plan no ethnic events on campus. Since 1980, the total number of foreign students in Japan has grown each year, increasing from 6,572 in 1980 to 41,347 in 1990. Nonetheless, these figures are still small when compared with the 343,780 foreign students in the United States in 1985. Hoping to admit 10,000 foreign students into Japan by the year 2000, the Ministry of Education is increasing the number of Japanese government scholarship recipients.[34] Because of few foreign students, there are not good chances to learn other cultures.

[33] Robert Mitchell, "Loyola University," in *Multicultural Student's Guide to Colleges* (New York: Noonday, 1993), 220–223.

[34] *Japan: Illustrated*, s.v. "Foreign Students in Japan."

V Problems that Multicultural Education Faces

The American educational system is dysfunctional for large numbers of children who are not part of the racial and language mainstream.[35] What difficulties does multicultural education face? What problem does multicultural society create? The section below focuses the negative perspectives either multicultural education or society produces. American education carries multicultural problems that Japanese correlative does not.

1 The United States

From the outset of the Great Society, the idea that education could eliminate poverty and expand economic opportunity for racial minorities and the poor dominated thinking, social, and economic policy.[36] Is this statement true? No, it is not. In 1966 EEO (Equality of Educational Opportunity) assessment, school-level barriers to equal educational opportunities have worsened since the 1960s.[37] Minority students do not have good educational opportunities. Ample evidence shows that children of color in poverty are more likely than their middle-class European-American peers are to attend schools that are underfunded, poorly maintained, hold low expectations for their students, and are often staffed by inexperienced or substandard teachers.[38] These educational inequities and injustices lead minority students to low percentage of attending higher education. Moreover, owing to prejudice, minority students are not educationally properly evaluated. For instance, pupils of South Asian origin are inequitably allocated to ability sets at a school.[39] In the same way, minority students, especially ESL students, are often disproportionately represented in

---

[35] Marilyn Cochran-Smith, "Color Blindness and Basket Making Are Not the Answers: Confronting the Dilemmas of Race, Culture, and Language Diversity in Teacher Education," *American Educational Research Journal* 32 (Fall 1995): 493–522.

[36] Harvey Kantor and Robert Lowe, "Class, Race, and the Emergence of Federal Education Policy: From the New Deal to the Great Society," *Educational Researcher* 24 (April 1995): 4–11.

[37] *Encyclopedia of Sociology*, s.v. "Equality of Opportunity."

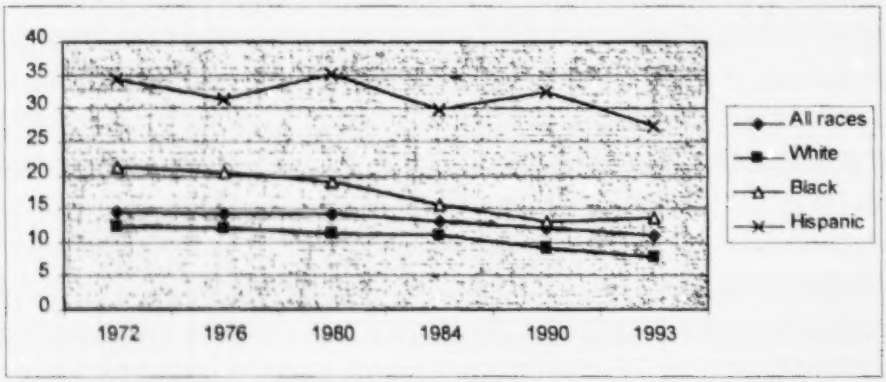
[38] Rick A. Breault, "Preparing Preservice Teachers for Culturally Diverse Classrooms," *Educational Forum* 59 (Spring 1995): 265–275.

[39] Roger Gomm, "Strong claims, weak evidence: A respect to Troyna's 'Ethnicity and the organization of learning group's'." *Educational Research* 37 (Spring 1995): 79–94.

special education programs.[40] Additionally, there are always racial and cultural struggles or conflicts, for example, between blacks and whites or between Navajos and Anglos.[41] Or when African and Latino students are discouraged from interacting with Caucasian peers in a social setting, e.g. dating, they may feel isolated and powerless to combat the innate racism that exists within the schooling context.[42] The matters may be developed into school segregation, too. The result of numerous disadvantages for minority students produces high percentage of dropouts. The next figure tells it well.

Figure 1

Percent of High School Dropouts among Persons 16 to 24 years old, by Race/Ethnicity[43]



Source: U.S. Department of Commerce, Bureau of the Census, Current Population Survey, unpublished tabulations; and U.S. Department of Education, National Center for Education Statistics, *Dropout Rates in the United States*. (Prepared May 1994.)

The worst of this story is that undereducated minority students such as African and Latino ones end up in poverty, crime, and drug addiction.[44] Multicultural education does not directly create

---

[40] Shernaz B. Garcia, Cheryl Y. Wilkinson, and Alba A. Ortiz. "Enhancing Achievement for Language Minority Students: Classroom, School, and Family Contexts," *Education and Urban Society* 27 (August 1995): 441–462.
[41] Donna Deyhle, "Navajo Youth and Anglo Racism: Cultural Integrity and Resistance," *Harvard Educational Review* 65 (Fall 1995): 403–444.
[42] Raymond Calabrese and John Poe, "Alienation: An Explanation of High Dropout Rates among African and Latino Students," *Educational Research Quarterly*14, no. 4 (1990): 22–26.
[43] "Percent of high school dropouts among persons 16 to 24 years old, by sex and race/ethnicity: October 1967 to October 1993," in *Digest of Education Statistics 1994* (Washington, DC: U.S. Department of Education, National Center for Education Statistics, 1994), 110.
[44] J. Alex Pulido, "A High School Program for 'At Risk' Latino Youth Mujeres Y Hombres Nobles (Honorable Men and Women)," *American Secondary Education* 23 (February 1995): 10–12.

those problems; yet, the problems are firmly related to multicultural education and are the typical problems that multicultural society such as the United States is facing today.

2 Japan

On the other hand, the story is different in Japan. Article 26 of the 1947 constitution and article 3 of Fundamental Law of Education (1947) guarantee the right of Japanese, regardless of race, sex, creed, wealth, or social status, to receive an equal education correspondence with their ability. Specifically speaking, conversely, even today, women, the poor, and some Korean have not achieved full equality in higher education.[45] The dropout rate is low in Japan. Overall, equal educational opportunity in Japan is higher than that in the United Sates. There are no racial conflicts and no segregation issues in Japan. This is one of the merits for a monocultural society such as Japan.

Closing

The comparison between American multicultural education and Japanese correlative concludes that multicultural education does exist in the United States while it does not exist or rarely exist in Japan owing to the big anthropological difference (multiethnic). Finally, the consideration goes to the future of multicultural education.

1 The United States

Ethnocentrism is the belief that one's own culture is superior to other cultures and the judging of other cultures by the standards of one's own culture.[46] It can be connected with racism that cannot be overlooked or ignored.[47] Because of *ethnocentrism*, racism or ideological difference, there is

---

[45] *Kodansha Encyclopedia of Japan*, s.v. "Equal Opportunity in Education."
[46] *Ethnic Relations: A Cross-Cultural Encyclopedia (Encyclopedia of the Human Experience)*, s.v. "Ethnocentrism."
[47] Williams H. Watkins, "Multicultural Education: Toward a Historical and Political Inquiry," *Educational Theory* 44 (Winter 1994): 99–117.

always a conflict between any aspects of two (or more) primary cultures.[48] The urgency of dealing with racial and ethnic diversity by social institutions was brought home to the world with the dramatic happenings at Los Angles in April 1992. The race riots in California, which were the worst in 75 years and the shocked and critical reactions around the globe, are a stern warning that schools cannot any longer avoid dealing with the root and cultural causes of domination, poverty, and unequal power relations.[49] More schools will introduce mu'ticultural education to solve complex racial conflicts. It enables students to explore, confront, and attempt to resolve enduring human problems and provide an intellectual foundation for cultural workers to build a just and humane society.[50] The United States requires more and deeper multicultural education.

2 Japan

Unless Japan changes the racial composite from homogeneous group to heterogeneous one, multicultural education that the United States executes does not occur. Contrariwise, the world is getting smaller and global competition is getting stronger. *Internationalization* became the slogan of the day as Japanese are reminded themselves of the responsibilities that accompanied their new power.[51] Japanese people always need to alert what is happening in the world. Therefore, Japan, as well, will require multicultural education that is suitable in a Japanese way in the near future.

---

[48] ADA L. Sinacore-Gunn, "The Diagnostic Window: Culture-and Gender-Sensitive Diagnosis and Training," *Counselor Education and Supervision* 35 (September 1995): 18–31.
[49] Ghosh, "Multiculturalism," 81-92.
[50] Cherry A. McGee Banks, "Intellectual Leadership and the Influence of Early African American Scholars on Multicultural Education," *Educational Policy* 9 (September 1995): 260–280.
[51] *Cultural Atlas of Japan*, s.v. "Contemporary Japanese Society."

Appendix

Table 6

Resident Population of the U.S. by Race and Hispanic Origin, 1980-99[52]

Race/Hispanic origin	1980		1990		1999*	
	Number	%	Number	%	Number	%
Total population	226,545,805	100	248,791,000	100	272,691,000	100
White	188,371,622	83.1	208,741,000	83.9	224,611,000	82.4
Black	26,495,025	11.7	30,517,000	12.3	34,862,000	12.8
Native American**	1,420,400	0.6	2,067,000	0.8	2,397,000	0.9
Asian***	3,500,439	1.5	7,467,000	2.9	10,820,000	4.0
Hispanic#	14,608,673	6.4	22,379,000	9.0	31,337,000	11.5

Source: U.S. Bureau of the Census

Note: 1980 and 1990 figures are from the decennial censuses; 1999 figures are estimated by the U.S. Census Bureau as of July 1.

* Numbers rounded at source.

** Includes American Indian, Eskimo, or Aleut

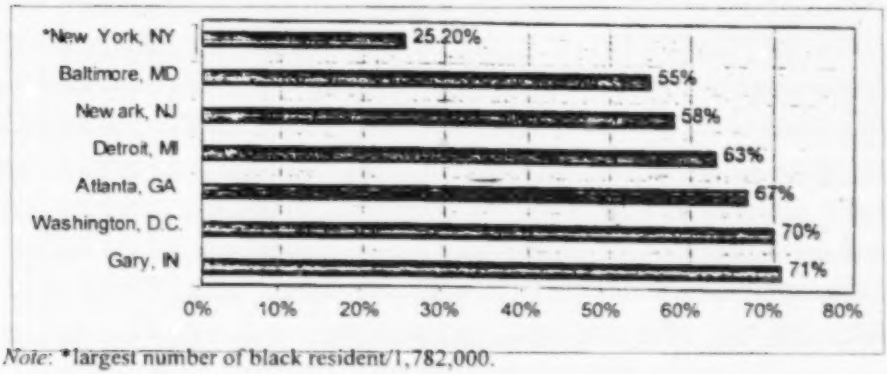
*** Includes Pacific Islander

Persons of Hispanic origin may be of any race.

[52] *NY Times Almanac*, s.v. "U.S. Population by Race and Hispanic Origin."

Figure 2

Highest Percentage of Blacks in Major Cites[53]



Note: *largest number of black resident/1,782,000.

Table 7

Resident Hispanic Population by Region, 1990

	Total	Northeast		Midwest		South		West	
	Number	No.	%	No.	%	No.	%	No.	%
All Hispanics	22,354	3,754	16.8	1,727	7.7	6,767	30.3	10,106	45.2
Mexican	13,496	175	1.3	1,153	8.5	4,344	32.2	7,824	58.0
Puerto Rico	2,728	1,872	68.6	258	9.4	406	14.9	192	7.0
Cuban	1,044	184	17.6	37	3.5	735	70.5	88	8.5
Other	5,086	1,524	30.0	279	5.5	1,282	25.2	2,002	39.4

BEST COPY AVAILABLE

[53] *Multiculturalism*, s.v. "Census."

Table 8

Asian Population of the U.S., 1980-90[54]

	1980		1990		Change*
Group	Number	%	Number	%	%
Asian Indian	361,531	0.2	815,447	0.3	125.6
Chinese	806,040	0.4	1,645,472	0.7	104.1
Filipino	774,652	0.3	1,406,770	0.6	81.6
Guamanian	32,158	0.0	49,345	0.0	53.4
Hawaiian	166,814	0.1	211,014	0.1	26.5
Japanese	700,974	0.3	847,562	0.3	20.9
Korean	354,593	0.2	798,849	0.3	125.3
Samoan	41,948	0.0	62,964	0.0	50.1
Vietnamese	261,729	0.1	614,547	0.2	134.8
Other	N.A.**	N.A.	821,692	0.3	N.A.
Total	3,500,439***	1.5	7,273,662	2.9	107.8

Source: U.S. Bureau of the Census.

* Population Change, 1980-90.

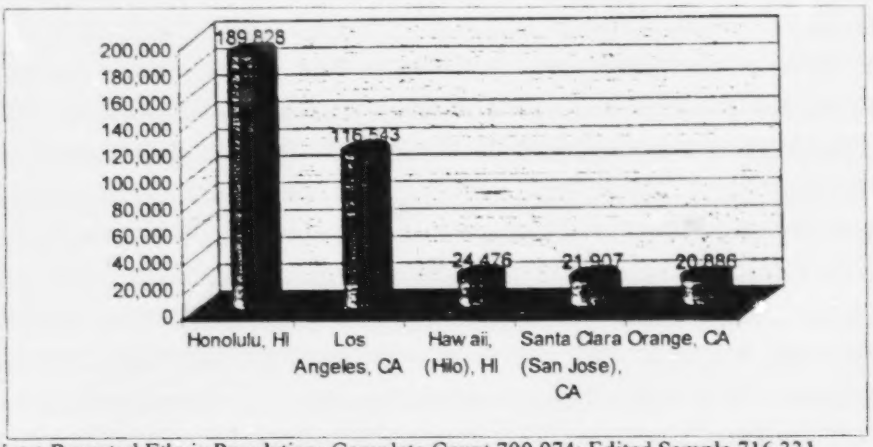
** Not available from 1980 tabulations.

*** Figures for 1980 are not strictly comparable with those for 1990. The total for 1980 includes only the nine specific groups listed.

[54] *NY Times Almanac*, s.v. "U.S. Population."

Figure 3

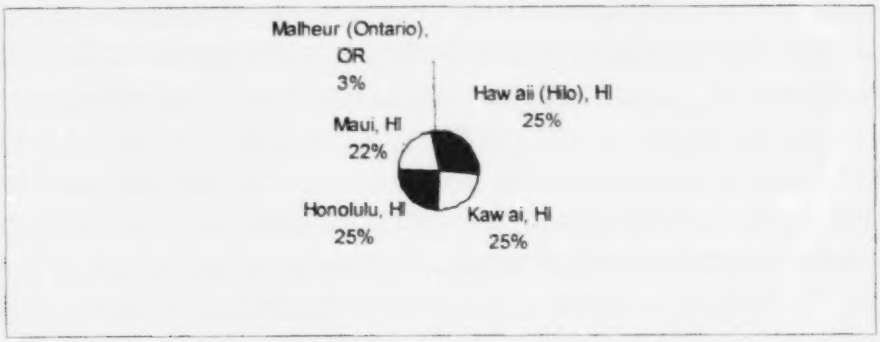
Counties with Largest Japanese Population



Note: Reported Ethnic Population; Complete Count 700,974; Edited Sample 716,331.

Figure 4

Counties with Highest Percentage of Japanese in Population[55]



Source: Japanese/1980 Summary Statistics.

BEST COPY AVAILABLE

[55] *We the People: An Atlas of America's Ethnic Diversity*, s.v. "Japanese: Number of Persons by County–1980."

Table 9

Foreign Nationals by Category (Percentage)

Permanent Residents	*60.0*
Foreign Dependents of Japanese Nationals	*12.0*
Employed Persons	*6.0*
University Students	*4.5*
Dependents of Foreign Nationals	*4.0*
Other Students	*3.3*
Visitors	*2.0*
Job Trainees	*1.2*
Other	*7.0*

Note: Total number is 1,075,317.

Table 10

Foreign Nationals by Nationality (Percentage)[56]

North and South Korea	64	United States	3
China and Taiwan	14	Peru	1
Brazil	5	United Kingdom	1
Philippines	5	Other	7

Note: Total number is 1,075,317.

[56] *Japan: Illustrated*, s.v. "Foreigners in Japan."

Bibliography

Breault, Rick A. "Preparing Preservice Teachers for Culturally Diverse Classrooms." *Educational Forum* 59 (Spring 1995): 265–275.

Calabrese, Raymond, and John Poe. "Alienation: An Explanation of High Dropout Rates among African and Latino Students." *Educational Research Quarterly* 14, no. 4 (1990): 22–26.

Cochran-Smith, Marilyn. "Color Blindness and Basket Making Are Not the Answers: Confronting the Dilemmas of Race, Culture, and Language Diversity in Teacher Education." *American Educational Research Journal* 32 (Fall 1995): 493–522.

Deyhle, Donna. "Navajo Youth and Anglo Racism: Cultural Integrity and Resistance." *Harvard Educational Review* 65 (Fall 1995): 403–444.

Garcia, Shernaz B., Cheryl Y. Wilkinson, and Alba A. Ortiz. "Enhancing Achievement for Language Minority Students: Classroom, School, and Family Contexts." *Education and Urban Society* 27 (August 1995): 441–462.

Gerald, Debra E., and William J. Hussan. "Glossary." In *Projections of Education Statistics to 2003*. Washington, DC: U.S. Department of Education, National Center for Education Statistics, 1992.

Ghosh, Ratna, and Norma Tarrow. "Multiculturalism and Teacher Educators: Views from Canada and the USA." *Comparative Education* 29, no. 1 (1993): 81–92.

Gomm, Roger. "Strong claims, weak evidence: A respect to Troyna's 'Ethnicity and the organization of learning group's'." *Educational Research* 37 (Spring 1995): 79–94.

Jacob, Brian A. "Defining Culture in Multicultural Environment: An Ethnography of Heritage High School." *American Journal of Education* 103 (August 1995): 339–376.

Jacob, Evelyn. "Reflective Practice and Anthropology in Culturally Diverse Classrooms." *Elementary School Journal* 95 (May 1995): 451– 463.

Kantor, Harvey, and Robert Lowe. "Class, Race, and the Emergence of Federal Education Policy: From the New Deal to the Great Society." *Educational Researcher* 24 (April 1995): 4–11.

Livingston, Andrea M., and Simone Miranda, ed. "Table 40 – 2." In *Condition of Education, 1995*. U.S. Department of Education, National Center for Education Statistics: Washington, DC, 1995.

Low, David (ed.) "Japanese History." In *Fodor's Japan*. New York: Fodor's Travel, 1990.

Maness, Hilda J. "Sharing the Understanding." *Educational Horizons* 73 (Summer 1995): 166–168.

McGee Banks, Cherry A. "Intellectual Leadership and the Influence of Early African American Scholars on Multicultural Education." *Educational Policy* 9 (September 1995): 260–280.

Mitchell, Robert. "Loyola University." In *Multicultural Student's Guide to Colleges*. New York: Noonday, 1993.

Pulido, J. Alex. "A High School Program for 'At Risk' Latino Youth Mujeres Y Hombres Nobles (Honorable Men and Women)." *American Secondary Education* 23 (February 1995): 10–12.

Sinacore-Gunn, ADA L. "The Diagnostic Window: Culture-and Gender-Sensitive Diagnosis and Training." *Counselor Education and Supervision* 35 (September 1995): 18–31.

"Percent of high school dropouts among persons 16 to 24 years old, by sex and race/ethnicity: October 1967 to October 1993," In *Digest of Education Statistics 1994*. Washington, DC: U.S. Department of Education, National Center for Education Statistics, 1994.

Watkins, Williams H. "Multicultural Education: Toward a Historical and Political Inquiry." *Educational Theory* 44 (Winter 1994): 99–117.

Zimmermann, Stephanie. "Perceptions of Intercultural Communication Competence and International Student Adaptation to an American Campus." *Communication Education* 44 (October 1995): 321–335.

U.S. Department of Education
Office of Educational Research and Improvement
(OERI)
National Library of Education (NLE)
Educational Resources Information Center (ERIC)

Reproduction Release
(Specific Document)

I. DOCUMENT IDENTIFICATION:

Title: Multicultural Education in the United States and Japan	
Author(s): Hideo Nagai	
Corporate Source:	Publication Date: 3/20/03

II. REPRODUCTION RELEASE:

In order to disseminate as widely as possible timely and significant materials of interest to the educational community, documents announced in the monthly abstract journal of the ERIC system, Resources in Education (RIE), are usually made available to users in microfiche, reproduced paper copy, and electronic media, and sold through the ERIC Document Reproduction Service (EDRS). Credit is given to the source of each document, and, if reproduction release is granted, one of the following notices is affixed to the document.

If permission is granted to reproduce and disseminate the identified document, please CHECK ONE of the following three options and sign in the indicated space following.

The sample sticker shown below will be affixed to all Level 1 documents	The sample sticker shown below will be affixed to all Level 2A documents	The sample sticker shown below will be affixed to all Level 2B documents
PERMISSION TO REPRODUCE AND DISSEMINATE THIS MATERIAL HAS BEEN GRANTED BY SAMPLE TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)	PERMISSION TO REPRODUCE AND DISSEMINATE THIS MATERIAL IN MICROFICHE, AND IN ELECTRONIC MEDIA FOR ERIC COLLECTION SUBSCRIBERS ONLY, HAS BEEN GRANTED BY SAMPLE TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)	PERMISSION TO REPRODUCE AND DISSEMINATE THIS MATERIAL IN MICROFICHE ONLY HAS BEEN GRANTED BY SAMPLE TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)
Level 1	Level 2A	Level 2B
↑ [X]	↑ [ ]	↑ [ ]
Check here for Level 1 release, permitting reproduction and dissemination in microfiche or other ERIC archival media (e.g. electronic) and paper copy.	Check here for Level 2A release, permitting reproduction and dissemination in microfiche and in electronic media for ERIC archival collection subscribers only	Check here for Level 2B release, permitting reproductic and dissemination in microfiche only
Documents will be processed as indicated provided reproduction quality permits. If permission to reproduce is granted, but no box is checked, documents will be processed at Level 1.		

I hereby grant to the Educational Resources Information Center (ERIC) nonexclusive permission to reproduce and disseminate this document as indicated above. Reproduction from the ERIC microfiche, or electronic media by persons other than ERIC employees and its system contractors requires permission from the copyright holder. Exception is made for non-profit reproduction by libraries and other service agencies to satisfy information needs of educators in response to discrete inquiries.

Signature: Hideo Nagai	Printed Name/Position/Title: Hideo Nagai / Doctoral Student	
Organization/Address: Loyola University Chicago 820 N. Michigan Ave. Chicago, IL 60611	Telephone: (773) 752 - 1560	Fax:
	E-mail Address: hideonagai@hotmail.com	Date: 10/20/02

III. DOCUMENT AVAILABILITY INFORMATION (FROM NON-ERIC SOURCE):

If permission to reproduce is not granted to ERIC, or, if you wish ERIC to cite the availability of the document from another source, please provide the following information regarding the availability of the document. (ERIC will not announce a document unless it is publicly available, and a dependable source can be specified. Contributors should also be aware that ERIC selection criteria are significantly more stringent for documents that cannot be made available through EDRS.)

Publisher/Distributor:
Address:
Price:

IV. REFERRAL OF ERIC TO COPYRIGHT/REPRODUCTION RIGHTS HOLDER:

If the right to grant this reproduction release is held by someone other than the addressee, please provide the appropriate name and address:

Name:
Address:

V. WHERE TO SEND THIS FORM:

Send this form to the following ERIC Clearinghouse: